

# The Evangelical Alliance Quarterly.

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## Editorial Notes.

*Unum Corpus sumus in Christo.*

THE ANNUAL CONVERSAZIONE of our Alliance is arranged to take place this year on MAY 28th, at 3 p.m. The Lower Hall in Exeter Hall will be arranged for the reception of members and friends. We hope all our members who would desire to take this opportunity will write early and apply for tickets of admission. These will be sent free of charge to members. Any members may also purchase tickets at 2s. 6d. each for their friends. Lord Kinnaird has very kindly consented to preside in the absence, through indisposition, of our President, Lord Polwarth. Several speakers from the Continent are expected to take part, including M. Appia, the beloved and venerated President of the French Branch. This Annual Conversation is designed to afford a special opportunity for social and friendly intercourse between members of the Alliance generally, and has been also each year a most helpful meeting spiritually. Dr. Baedeker, who now in his eightieth year is travelling in Russia, will, it is hoped, have returned in time to give an account of his journeys in that country, so full of deepest interest to members of our Alliance. There will be other speakers also, and once more we ask members to send in applications for tickets early.

THE ANNUAL CONFERENCE will this year be held (D.V.) in Newcastle-on-Tyne

on OCTOBER 20th, 21st, and 22nd. An invitation has been received from the Local Committee, by whom these dates have been arranged, and the support of influential Christians of Newcastle has been promised, including that of the Mayor, Sir William Stephenson, well known for his sympathy with every Christian work. An invitation was sent to Dr. Torrey to conduct the evening assemblies as Evangelistic meetings, but unfortunately he has been unable, on account of a previous engagement, to accede to this request. It is earnestly hoped that our members generally in all parts, and all Branch Secretaries, will note down the dates given above, and will make arrangements if possible to attend. The Conferences in the last three years at Liverpool, Bournemouth, and Folkestone have been times of real spiritual blessing, and we hope that the Conference at Newcastle may be the best of all. We would ask for the prayers of God's people for the direction and blessing of God on the choice of speakers and subjects and all the arrangements now in progress. It is probable that at this Conference it may be possible to announce definitively the details fixed for the International Conference.

The suggestion made by the London Council is that this International Conference should be held in ROME in 1904. There has never been a Conference in Rome. In 1896 the Jubilee Conference was held in London, and in 1891 in Florence. Previous to this Conferences had been held in Berlin, Paris, Geneva,

New York, Copenhagen, Amsterdam, and Basle, but none had been held in Rome, although in 1874 both the London Council and the Italian Committees united in recommending that city. Latterly Heidelberg, Hamburg, Elberfeld, Berlin, and Geneva were all suggested, but the arrangements did not come to maturity. The decision has now been referred by the London Council to an International meeting to be held in Switzerland, to which meeting delegates of all the European Branches, together with those from the United States and New York, have been invited. We believe that a Conference in Rome would be of great service to the Italian Churches in particular, and to the cause of Evangelical truth all over the world. Much prayer is needed that the International Committee may, at its approaching meeting, be guided to a right decision.

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*Our Evangelical Alliance does not agree for any self interest, or for political or party reasons, or for any motives of self increase to compromise the doctrines set out in its basis. It may suit the spirit of the age to depreciate faith and to attempt to set up love in contrast and almost in opposition to the faith of the Gospel, but this St. Paul never did. No writer in Holy Scripture so exalts faith as the first and all-important element of Christian life, and so far from love being treated by him as if it were a rival to faith, so that as our fathers gave the preference to faith we might safely give the preference to love, it were nearer the truth to say that what St. Paul warns us against is any attempt to separate them. According to him, faith without love is no real faith. Love if not proceeding from faith is no real love. The love whose praises are recorded by St. Paul "rejoiceth in the truth." Well, therefore, has the Evangelical Alliance, in seeking to promote Christian love, made it to rest ever on Christian truth. Not only our*

*basis, which contains a summary of Christian truth, but our name, "Evangelical," involves this. It is an alliance of those who profess a hearty faith in Evangelical truth as set forth in Holy Scripture. It were lost labour to cultivate love on any other soil than this. Christ must first "dwell in the heart by faith" before we can be "rooted and grounded in love." To put it as plainly as possible, the Evangelical Alliance, in seeking to promote love amongst Christians as the best antidote to the evils arising from "our unhappy divisions," makes a general agreement in Evangelical truth an essential feature in its membership, feeling convinced that none but those who "have known and believed the love which God hath to us" as revealed in the Gospel—the "evangel"—of His grace, can ever be expected either to love Him or to love one another.*

### "LOS VON ROM."

**T**HE Reformation began on the Continent in the kingdom of Bohemia, whose population belongs in a great measure to a Slavish race, the Tschecks, and a minority of Germans. It was a Tscheck, JOHANN HUS, a follower of John Wickliff, who first brought reformatory ideas into the University of Prague. They were received by the people of the Tschecks with such eagerness that after Hus had died the death of a martyr at Constanx, the dreadful religious war known as "Hussiten Krieg" ensued. It lifted the standard of revolution against the Roman Empire, and fought with changing success for the introduction of a clerical reformation in Bohemia; but, by disunion in comprehension of doctrine, the reformers could not form a mighty and independent congregation, but were destroyed, and in the sixteenth century absorbed into the German Evangelical Church. The few remaining

of the Hussite community formed the sect of Moravian Brethren, and were afterwards saved to Saxonia by the Count of Zinzendorf. The Reformation in Bohemia continued to depend upon the Tscheck population. Emperor Rudolf II. granted them religious freedom by the "Majestäts-brief"; but his successor, Ferdinand II., a disciple of the Jesuits, annihilated those privileges, and by the most cruel measures destroyed the new faith in Bohemia. The chiefs of the nobility were executed; the rest forced to emigration or subjection; the people were hunted by dogs in the reopened Roman churches. The result was a complete suppression of the Reformation, and Bohemia became once more a thoroughly Catholic country. And even the Tschecks, who formerly were the most eager to fight for the Reformation, afterwards furnished the best materials for priests to the Order of Jesuits. So it happened that in the last part of the nineteenth century even the German population of Bohemia was ministered to by Roman Catholic Tscheck ecclesiastics. At length the German population saw in Rome the foe of its nationality, and sought freedom from Rome's mastery by leaving the Roman Catholic confession. Thus the cry, "Los von Rom," at first had a national sound. The return of their German compatriots to the Evangelic faith brought to the memory of the Tschecks the blood which their forefathers had shed for that faith, and now a great movement is going on among the clergy as well as among the people. A Tscheck clergyman, Rev. Dusek, has formed a committee at Prague, and that committee applies to the Council of the Evangelical Alliance for assistance in promoting this Reformation among the Tschecks. The committee of Prague only selected the most important places, among them the station of Beraum. This is a place of peculiar importance, at the Beraum station of the railway from Prague

to Pilsen, and is an industrial town. The Evangelic congregation amounts to some 150 souls. Divine service is held twelve times a year by a clergyman from Prague. The congregation has procured a building site and collected 3,000 crowns for an oratory. We urgently need the salary for a clergyman—about 2,000 crowns a year, and a dwelling. His district would be Pilsen and the western diaspora of Bohemia.

Work is begun in more than ninety stations in Bohemia and Moravia, and till now almost without help from abroad; moreover, extensive work is done in unions for the youth of the towns, likewise without the least support. It is evident that for want of money the work cannot be fulfilled as thoroughly as it ought, so an urgent petition is addressed to the Council of the Evangelical Alliance in London in hope of its sympathy with these endeavours, recommending to its benevolence the maintenance of the station of Beraum.

Donations specially designated for the support of this movement will be gladly received and forwarded. They may be addressed to the Secretary of the Alliance, 7, Adam Street, Strand, W.C.

#### HOW TO BECOME A MEMBER OF THE EVANGELICAL ALLIANCE.

All Christians, ladies as well as gentlemen, who approve of the principles and work of the E.A., are invited to send their names for enrolment as members. It is expected that each member will subscribe some amount annually to sustain the work of the Alliance. Please write, sending name and address to The Secretary, 7, Adam Street, Strand. The minimum subscription is 2/6. Friends are asked to be so kind as to offer drawing-room meetings. The Secretaries will always be ready to speak at such meetings.

## THE MANIFESTO BY THE TZAR.

## ITS MEANING AND EFFECTS.

**T**HE following is a translation of the Imperial manifesto published in the *Official Messenger*:—

"On ascending the Throne of our ancestors by the Providence of God, we made a solemn vow before the Almighty and our conscience sacredly to guard the century-old pillars of the Russian power and to dedicate our life to the service of the beloved fatherland. In indefatigable solicitude for our subjects we chose, in order to assure the well-being of the people, the way indicated by the memorable deeds of our predecessors, especially our never-to-be-forgotten father. It pleased God to cut short the work of our father by calling him away before his time, and so to lay upon us the sacred duty of completing the consolidation of order and truth begun by him, in conformity with the exigencies of national life.

"The troubles which, to our deep regret, have partly been sown by designs hostile to the State, and partly engendered by doctrines foreign to Russian life, hinder the general work of ameliorating the well-being of the people. These troubles confuse the public mind; they remove the people from productive labour, and often ruin families dear to our heart and young energies necessary to the country at home.

"Demanding from high and low the fulfilment of our will, offering strong resistance to any violation of the normal course of national life, and having confidence that all will loyally discharge their local duties, we have irrevocably decided to satisfy without delay the needs for which the State has become ripe, and have deemed it expedient to strengthen the undeviating observance of the principles of tolerance laid down by the fundamental

laws of the Russian Empire, which, recognizing the Orthodox Church as the ruling one, grant to all our subjects of other religions and to all foreign confessions freedom of creed and of worship according to their own rites; and we have further resolved to continue the active carrying out of measures for the improvement of the material position of the Orthodox rural clergy, while enabling them to take a larger share in intellectual and public life.

"In accordance with the impending labours for the consolidation of the national economy, the efforts of the State credit institutions, and especially of the Nobles' and Peasants' Banks, should be directed to strengthening and developing the welfare and the fundamental pillars of Russian village life and of the local nobility and peasantry. The work marked out by us for the revision of the laws of the rural population is, when carried out, to be referred to provincial government councils in order that, with the assistance of persons enjoying the confidence of the public, it may be further developed and adapted to the special conditions of the localities concerned. In this work the fundamental principle of property in common is to be held inviolable, while, at the same time, means are to be found to facilitate for the peasant the severance of his connection with the community to which he belongs. Without delay measures have to be taken for releasing the peasants from the burdensome liability to forced labour, and a reform is to be effected by local representatives in provincial government and district administration. Another matter to be accomplished in the further settlement of local life will be to secure closer co-operation between the communal

authorities and the parochial trustees of Orthodox churches, wherewith such may be possible.

"Calling upon all our subjects to co-operate in strengthening the moral foundations of family, school, and public life, under which alone the well-being of the people and the confidence of every one in the stability of his rights can develop, we command our Ministers and the chief officials concerned in this matter to submit to us their views as to the execution of our intentions."

The fact that the Russian press is enthusiastic cannot to those acquainted with the system of Russian press censorship afford any valuable indication of the probable effects of the manifesto. The words printed in italics (the italics are ours) expressly exclude from the benefits promised the Evangelical believers of Russian nationality who happened to be born in the Greek Orthodox Church. Russia has for years past granted "*freedom of creed and of worship to other religions and to*

*all foreign confessions,*" and the Gospel is preached and Evangelical services have long been held under the very shadow of the great Cathedral of St. Isaacs. The *Times* points out that the people who are persecuted are those who having been born in the Orthodox Church have learnt as they reached maturity to desire to withdraw from it. Amongst such are included all the STUNDISTS as well as the sects of the MOLOKANI, the DUKHOBORS, and others; and from all the surrounding circumstances it would seem that the sad position of these is to remain unaltered. The private report of M. Demtchinsky, on which the Tzar's manifesto was founded, does not deal with their sorrows, and the composition of the committee appointed to carry out the measures of reform gives small reason for hopefulness. M. Zinovieff, General von Wahl, Chief of Police, and Prince Obolenski, Governor of Kharkoff, are all on the committee, men who have an unenviable reputation in Russia for the cruelty of their measures of repression.

## THE WORLD-WIDE WEEK OF PRAYER

FOR 1903 AND 1904.

**T**HE Evangelical Alliance invitation and suggested topics for the Week of Prayer for 1904 (Jan. 7th to 12th inclusive) has already been considered and passed by the London Council. It is in type, and with slight possible modifications will be shortly sent out to the furthest regions of the world. Each year, as the circle of these United Prayer Meetings grows always wider, brings with it the necessity for an earlier despatch of the invitation and subjects so that these may be translated into the native languages and circulated widely in the most distant countries before the Week itself approaches. We would

ask each Christian reader even thus early to note down the dates and to keep them free for intercession, and to do his utmost, especially if he be a leader or minister, to prepare others to give themselves to prayer during this Week with one accord.

During the Week that has gone by (Jan. 4th to 11th, 1903) we believe that there has never been any year when the observance has been more truly world-wide. The number of countries joining in the signature of the invitation was certainly larger. This year, also, the signatures of the secretaries of each of the large missionary societies were attached. We are not able to find space to publish all the reports received, but the

following selected grouping of foreign and English reports will give any reader who thoughtfully considers them reason for deep thankfulness to God. We now publish the following summaries of news from our correspondents:—

I have pleasure to inform you that the Week of Prayer has been enthusiastically observed here, and promises to be still more enthusiastic in the future. It has been spoken of as a "time-honoured" observance by the local papers, and much interest is being attached to it. I have distributed the programmes forwarded me over a large district, and with good results.

In connection with the special Week of Prayer, I am happy to say we had most earnest seasons of making known to the Lord the subjects proposed by the Alliance. We out here, some-  
**Africa,** what cut off from many of the Lord's  
**Tangier.** people, are rejoicing in the belief that our prayers are being answered. Not only for this corner of the world, but from all parts we hear of quickening and a deepening of experience in the hearts of God's people. We are expecting to hear of a revival every day now. Praise God for such institutions as yours, which seek to unite us more closely to Christ the Lord and to each other. God has indeed answered prayer on behalf of this unhappy country, in that the Sultan has succeeded in retaining his position on the throne and the missionaries from the inland towns have returned to their stations.

I beg to thank you heartily for sending us the invitation to and syllabus of the Week of Prayer. I have pleasure in reporting that the daily  
**North Africa,** meetings were held this year, as before,  
**Tunisia.** that they were greatly appreciated and felt to be a source of strength and blessing by all our mission circle. A donation will reach you from us towards the expenses.

I have to thank you for the invitation and programme for the Week of Prayer. The week has been observed regularly at St. Paul's, in English and  
**America,** Spanish, principally in Spanish. The  
**Buenos Aires.** services were all solemn and earnest, and the "spirit of supplication" characterized the entire week. Our Spanish congregation is growing in spirituality very noticeably, and this fact has been well manifested in the Prayer Services.

I distributed the 200 programmes among over thirty churches throughout the entire colony. In this city the Presbyterian Churches co-operated and  
**America,** held prayer services each evening but  
**Georgetown.** Saturday, when the topics suggested by the Alliance were adhered to. I attended four of these, and presided, and I assure you there was

a spirit of earnest supplication. It happened that the Methodist Churches in the city were holding their annual missionary meetings, and all the week their thoughts were about Foreign Missions. But otherwise, I gather, the topics were adhered to by the different Churches. In the country districts it is difficult to carry on united services, owing to the number of stations which each minister has to look after, and the long distances between the villages, so that each minister can only take his own services at his own places, and at these services deal with the subjects suggested. I have already heard of some services where this was done. But I am not in a position to make a report upon them.

Again we have been granted the privilege of joining that great circle of United Prayer instituted by the Evangelical Alliance for the first week  
**Argentina,** of each year, and I am thankful to be  
**Buenos Aires.** able to report a better spirit and increased interest in those attending the meetings, which were held each evening at eight o'clock in the Sailors' Home.

The attendance, never large at such meetings in these countries, partly on account of the distance, many people living outside the town, averaged over twenty each evening.

Besides men, several ladies also led in prayer. At least five different Churches were represented at the meetings. Altogether we realized our union in Him with all who were uniting in these delightful meetings to the glory and praise of His Name round the Wide World, and look forward to increased presence and blessing in this New Year of 1903.

**Brazil,** Many thanks for the sheets of subjects  
**Rio de Janeiro.** for the Week of Prayer in this new year.

We have had good meetings. May our Lord answer our prayers and give us more blessing this year.

The Guelph Branch Evangelical Alliance made arrangements for observing the Week of Prayer along the lines of the topics suggested in the invitation sent out by your parent institution. For

**Canada,** sent out by your parent institution. For  
**Guelph.** economical reasons it was judged advisable to hold all the meetings in the same church, thus following the example of the preceding year; but the principle is not forgotten that for the purpose of diffusing a more general interest the better plan is to meet each evening in the place of worship of a different religious denomination. At this season of the year there are many meetings held, both of the larger institutions, such as the Bible Society and Lord's Day Alliance, and of local organizations, such as annual meetings of congregations, and this fact somewhat interferes with the attendance at the meetings of the Week of Prayer, but on the whole there was a pretty good turn-out each evening, and there was a manifest spirit of devoutness and interest.

I am pleased to say that the funds in hand enable me to send you £9 stg., which the office-bearers of your Society will no doubt apply in the most judicious manner. The money is not for any special object.

Please find enclosed P.O.O., being a small contribution from the Moncton Branch to the General Society in London. I have pleasure in stating **Canada, New Brunswick.** that the services in connection with the Week of Prayer were very largely attended, and a spirit of devotion and unity of spirit rested on all our gatherings. The general expression was that no better services in the history of the Alliance in our city had been held. In these services all the Evangelical Churches took part, and on Sabbath, Jan. 11th, there was a general exchange of pulpits. As a result of these services we expect to see a revival of "pure and undefiled" religion in our city.

The Week of Prayer in January, 1902, was observed as usual, a meeting having been held every afternoon from 6th to 10th inclusive, in the Hall **Canada, Toronto.** of the Young Women's Christian Guild, for united prayer and thanksgiving, each meeting being presided over by a layman and addressed by a minister of one of the various denominations. The sum of £5 stg. has been sent to the Parent Alliance in London as a contribution from this branch.

Last year we held the Week of Prayer at this our main station, and at all the out-stations under this Mission; and I had for long been in **Cape Colony, Olliepia.** tending to write you, in answer to your kind request which accompanied the intimations, some account of our meetings. But the time slipped by so quickly that I gave up the thought for that year. Now I write just at the close of our meetings. They have become quite a recognized institution, and we trust that the united prayer offered by us and for us all will result in rich blessing throughout the coming year. The meetings here (as customary with us) were held about seven o'clock each morning for one hour, and were heartily taken part in by both men and women. The interest seemed to deepen rather than to diminish towards the close of the series, and we have now decided to hold a Weekly Prayer Meeting early on Sunday mornings for the same purposes. All our people are readers of Kafir; a translation of the heads of topics and subjects was made and cyclostyled, and sent out to all out-stations. All our meetings are conducted in Kafir.

In this far-away city we have had our Week of Prayer. The Chinese meetings were times of great profit, we had nearly 400 at the Communion service.

**China, Tientsin.** The English services were not so well attended, and yet we had a blessed time of communion. We shall always be pleased to act for you in this city if there is no one else. Wishing for your Society all blessing.

"Ethiopia shall soon stretch out her hands unto God"; "He hath made of one blood all nations of men." Of these Scripture truths we are reminded by one of our London members writing to us from the above palmy village and centre of commerce with the **Egypt, Assouan.** Soudan, being the terminus of the Cairo Railway, to

describe the daily Arabic Prayer Meeting of this week, held at six p.m. in the Church of the American Mission, with its worthy pastor of long standing, Ibrahim Monna, who read out the topics for prayer, and then shared in the conduct of the meeting, one day and another, with the schoolmasters and other Copts, who are now members of this Protestant Church. The meetings were held daily and were well attended, and a devout spirit manifested.

You will be glad to hear that our meetings during the Week of Prayer have been well attended and spiritually fruitful. Several other ministers and **Germany, Berlin.** Christian workers shared with us in giving the addresses, whilst I, on two evenings of the week, helped others in their meetings for prayer. There has been already, for some months past, an earnest spirit of prayer here among many believers; prayer for a Revival, for the conversion of large numbers, and a more public testimony to our Lord Jesus Christ. Since the Week of Prayer I conducted a course of Bible study, where quite a number met every afternoon from 5 to 6.30, and received much deepening of spiritual life, and a whole week of Gospel Services, where some precious souls were brought into the liberty of the children of God. The Lord is at work among us, and we praise Him. A prayer circle, consisting of eight to ten believers, meets here every morning from eleven to twelve o'clock, and God will answer the cries of His children in giving a gracious Revival.

I am happy to be able to report that there has been no falling off in the attendance at the meetings for prayer during the first week of January in **Germany, Hamburg.** burg. The meetings were conducted in the same places and in the same manner as last year, but there was a noticeable difference in the prayers, which were shorter and more numerous than in any previous year. On Monday, Jan. 13th, a social meeting of the members and friends of the Evangelical Alliance was held in the large hall of the Y.M.C.A., and was attended by about 600 friends. The addresses were short and more numerous than last year. The speakers were Rev. J. C. Aston (Presbyterian), who conducted the meeting, Rev. J. Man (Lutheran), Rev. Flügge (Baptist), E. Koehn, Esq., President of the Y.M.C.A. (Lutheran), Rev. Schröan (Methodist), Mr. E. Meyer (Lutheran), and Rev. von Bohr (Methodist).

I think you will be pleased to hear as to the observance of the Week of Prayer in this disturbed province of **Greece, Salonica.** Macedonia. I have not heard positively as to whether it was observed in every one of our more than twenty out-stations among the Bulgarians and Servians, but

I estimate that it must have been observed in at least fourteen of them, viz., Bansko, Mehomia, Banya, Eleznitza, Drama, Doiran, Strumitza, Murtino, Monopitono, Radovich, Djumaa, Zodorak, Mitrovitza, and Prihtina. We hear that, especially in Radovich, large numbers were in attendance, at one meeting as many as 200. So, too, we hear that the meetings were large in

**Mebouna.** Here, in Salonica, in our Bulgarian congregation we had better attendance than perhaps ever before, and interesting spiritual meetings. The dangers which surround the poor Bulgarians of this province seem to lead some, at least, to seek meetings where the simple Gospel of Christ is published. The outlook as the spring opens here is very dark. It would not be strange if many would, in the troubles which seem inevitable, meet with a violent death.

**India, Benares.** United Prayer Meetings were held every night in Benares, and were well attended, and pervaded by an inspiring and gracious influence.

In response to the invitation of the Evangelical Alliance, we observed the Week of Prayer. Meetings were held daily in our Church Room, with an average attendance of forty-five. We followed the suggested topics, not forgetting local needs. The language used was Urdu. I took the first meeting, the others being taken by Indian Christians. The meetings were decidedly helpful, and one felt that God was with us.

I enclose my application for admission to membership, and a cheque. The meetings during the Week of Prayer, though not attended as largely as I had hoped, were, I trust, profitable, and a help to many, not merely here but throughout the world, for whom prayers were offered.

Though a little late, yet I beg to report very successful Union Meetings at this station during the Week of Prayer. The four native Churches (Methodist, Congregational, Presbyterian, and Church Missionary Society), together with the missionaries, were cordially united, and, following your splendid programme of Praise and Prayer, the interest was well sustained and the results "showers of blessing."

Success, blessed success, to the Evangelical Alliance! Oh that the spirit of unity may grow and grow until more and more the Christ's prayer may be answered, and "they may all be one."

It gives me pleasure to report a very general and satisfactory observance of the Week of Prayer in Japan this year as heretofore, and in Yokohama probably no more interesting or profitable observance has yet been held. This is saying a good deal if reference be made to the previous reports. I send you with this printed reports of the meetings made daily by the courtesy of the editor of the *Japan Gazette*, who deserves special thanks for the space and attention given to these hasty reports. He has done it for the sake of giving information not only to the foreign and Japanese communities, but to the friends of the cause the world over. This year a new departure took place in the Japanese Evangelical Alliance issuing both the foreign and Japanese programmes of the Week of Prayer. I had two hundred of the former printed and circulated, and the Alliance furnished several hundreds

of the Japanese programmes to chapels with which I have connection. You will probably hear directly from the Alliance the numbers of each issue, and the character of the Tokio meetings. I have been pleased to hear good accounts from various places to which I had sent out programmes. Rev. Mr. A. Plerton, of the South Japan Reformed Church Mission at Kumamoto, reports exceptional interest and satisfaction on the part of all with the meetings held there. Good preparation had been made, and the meetings were provided over by experienced pastors and ministers. So far as a heathen people and a young Church is concerned, the number and variety of subjects calling for special remembrance have great educational value. It is equal to a summer school for intercession for all classes and conditions of men. It also serves to enlarge the Christian consciousness of the whole Church Catholic, and to enter into sympathy with the Great Intercessor for all the interests of His growing Kingdom. The presence of the Holy Spirit and the need of His yet greater manifestations of power in the hearts of His people and in the world have been increasingly realized. Especially we were happy to record at the last meeting the fulfilment of the prayer of the first meeting. Yesterday, the 18th, fresh manifestations were given. Pray for Japan, when praying for the Forward Movement in U.S.A.

After an absence of a year and a half I have just returned to Korea, and find among my papers waiting for me your invitation for the Universal Korea, Seoul. Week of Prayer. Many thanks for the same, and I wish much that I had reached Korea early enough to have given it a wider circulation. The missionaries always themselves observe the Week. More and more the native Koreans also are observing it, and more and more the missionaries will bring the need of the services before them. I shall be very glad to have copies as early as possible for 1904, and we will have them reprinted in Korean for circulation throughout the country.

We had meetings at St. Antonio da Sera, one in the house of an old Bible reader who was taught to read by Dr. Kalley when he was eight years old. He enjoyed the Scripture references given in the programme immensely, and made some most interesting comments on the words read at our Mission Room. I had other meetings, and the people much enjoyed the references. We need more prayer for the work in Madeira.

All the meetings of the week were well attended and were exceedingly interesting, such remarks as "That was a splendid meeting," "I enjoy a meeting like that" were common as the people left the place of worship. These meetings, in which all the Evangelical denominations took part, have no doubt been a means of much good. They have brought the different denominations nearer together, and brought about a better spirit and feeling. There was need of it. We hope that the good work begun among the Churches will not stop with the

**Week of Prayer.** The addresses of the different speakers were brief but pointed.

I enclose you cheque for a collection taken at one of the meetings for the Parent Society. I was personally delighted with the meetings, and believe they must be productive of much good.

The Week of Prayer meetings organized by the Alliance were duly held here with much blessing. There are five new native members added to this little

**Natal,** flock since the opening of the week of **Berke's Drift.** united prayer, and I do hope there has been a general revival all over the world.

We number (from my book) 168 now, for the time is at hand, Christ being all in all and on our side. Thus the victory.

I am glad to tell you we held the Week of United Prayer in Dunedin during the first week of the year.

They were held under the auspices of **New Zealand,** the Dunedin Council of Churches, and **Dunedin.** I had the privilege of making the

arrangements. Unfortunately, mid-winter at home is midsummer here, and a large number of our ministers and members are away at that time holiday making. Christmas time and New Year's time is looked upon as the holiday of the year. Nevertheless, we held the meetings, and although they were not crowded meetings they were helpful and enjoyable. Ministers and laymen of all the various denominations presided and addressed the meetings, and I trust it will help us all in our united aggressive work for the Lord Jesus Christ.

The Week of Prayer was observed, as usual, in Jerusalem. The meetings on Monday, Wednesday, and

**Friday** were held at half-past four o'clock, **Palestine,** and those on Tuesday, Thursday, and **Jerusalem.** Saturday at half-past seven. Each meet-

ing was partly in English and partly in Arabic. The first four days were very stormy indeed, but, nevertheless, the attendance was very fair, and the tone of all the meetings was most earnest. On the Monday, Tuesday, and Thursday an old gentleman, Mr. Benoliel, was present, who would also, but for a mistake as to the time, have been present on the Wednesday. On Friday he was taken ill, and early on Saturday morning he was found dead in his room on his knees. He was a Hebrew Christian of long standing and a very earnest man. He had for many years laboured amongst the Jews in North Africa and in Jerusalem. The meetings were attended by Christians of all the different Protestant Churches and Societies in Jerusalem, and I doubt not but they have been a means of rich blessing to every one who was present.

Having passed through another Evangelical Alliance Week of Prayer, I think you will be interested to know how it has gone with us here in this small

**Portugal,** corner of the "feld." **Camelina.** Señor Teixeira and his wife, who were with us here at last year's gatherings, are still in Brazil, but hope to return in March. But, notwithstanding

their absence, and also that of a colporteur and his wife, who had been here for some months, but who are now in Oporto, the attendance was up to the average of the usual services. You must not, however, think that that means hundreds. Please remember that this is a young mission, struggling against much opposition from the clerical party, &c., and that twenty-five is a good gathering. No doubt this looks very small, but to us it means growth. We had meetings for prayer each evening throughout the week, and interest was sustained. At each meeting opportunity was given for prayer, and on two occasions we had the great pleasure, for the first time, of hearing two natives pray aloud, and altogether we feel that the Lord was in our midst, profound attention being manifest; and we are also sure that many silent or half-muttered petitions were going up from that little meeting-room. For all this we praise God, and take courage. As a result of the special prayer meetings, we are starting a Saturday evening prayer meeting at the meeting-room. We begin (D.V.) to-morrow evening, and will not forget the Evangelical Alliance.

This year we had the very welcome help of the new head of the Deaconess' House. We are, too, able to chronicle a step forward towards unity.

**Roumania,** The pastors of the German community **Bucharest.** very kindly announced the meetings from their pulpits, and some members of their congregation attended. Next year we hope they may themselves take part in the meetings and hold one at least in the Church schools. It is a standing difficulty here that, according to the Roumanian calendar, Christmas falls in this week. It has its advantage in enabling us to hold meetings in the day time on the public holidays, but it is a great disadvantage that every one is so busy with Christmas preparations and celebrations. The meetings, with the exception of that on Tuesday evening, were very well attended, and the prayers offered were far more to the point than in former years. It has now been decided to form a committee and invite one of the German pastors to join, and to entrust to this committee the duty of doing everything in its power to further the cause of positive Christianity here. For this new effort we ask the prayers of our brethren in other lands. There is an immense need of such work here, and the difficulties we have to face are very great, but by the good hand of our God upon us we trust much may be done. We cannot be too grateful for the Evangelical Alliance movement which has brought us together and been the first incentive to such a step. With our earnest prayers for the welfare of the Alliance work.

It gives me genuine pleasure to write and give you tidings of the Week of Prayer. For many years we have

**Spain,** not had such a time of real seeking unto **Madrid.** God, and in this I think all who took part, either audibly or not, are agreed.

By a mutual understanding, after a meeting of the pastors, it was decided to have only one address, instead of three as in former years, and, instead, to occupy more time in supplications. Need I say such

an arrangement resulted in a more fervent spirit that was happily maintained throughout the week. One remark was perhaps typical: a lady was heard to say that she came out of the meeting with her head less hot, but with her heart much warmer. The meetings were held, as usual, in turn in all the churches, and each pastor had his turn to speak upon the general subject. One other feature was that several of the members took part in the prayers, a distinct advance on former years, when the petitions were presented by the pastors only. Though but a detail, still it is to be recorded with thankfulness that the weather, always an important factor, was most favourable—indeed, remarkably mild for the time of year. Now we are looking for the answers, "watching thereunto with thanksgiving." I was glad, too, to note how, on frequent occasions, those who prayed mentioned with thanksgiving the fact that they were in fellowship with millions of praying people the world over.

You will be pleased to hear that the Geneva branch of the Evangelical Alliance has held prayer meetings this year on every day of the Week of Switzerland, Prayer. For several years past only Geneva. three or four meetings were held, owing to the number of other meetings in the town. The attendance was better than usual this year.

I have the pleasure of sending you for the funds of the Alliance the balance of the collection during the Week of Prayer. The arrangements for Switzerland, the meetings here were the same as in Montreux. previous years. On Monday afternoon there was an *International* meeting, and every day following a meeting in English in the morning at 10.30, and another in French at 8 o'clock p.m. Speaking for myself and others who have expressed their feelings to me, I may say that we have never had a more delightful and refreshing series of prayer meetings in this place. The attendance at the English meetings was good and sustained to the end, and the evening meetings in the French and German churches were very full. The harmony and unity prevailing have been delightful, and in the prayers offered there has been a strong faith and expectation of great blessing coming to the world. This expectation has been stimulated by the fact of the widespread "Circles of Prayer" that are now in existence, and by the tidings of revival coming in from different parts of the world and a longing for revival that shall be world-wide. The general conviction in the hearts of God's people is that we are on the eve of some great events that shall eclipse all the past, and prepare the Church for the coming of the Lord. We wait with lively expectation to hear of the Week of Prayer in other parts of the world.

In accordance with your wish, I beg to state that we kept the Week of Prayer at each of our stations in this mission. I am also glad to add that West Indies, through the circulation of one of the Tobago. programmes outside of our Moravian Church, the Wesleyan superintendent, Mr. Arthur Cocks, also observed the Prayer Week. At

our own station, Moriah, we had nightly meetings well attended, especially by men. On one of the evenings Mr. W. H. Gamble, the sub-receiver of this island, came out from town and took part with us, giving an address and praying. Mr. Gamble is a Baptist. I do not think I remember more quiet, devout, and solemn meetings here during the fourteen years I have been inviting to the Week of Prayer at Moriah. I send a subscription, and wish to become a member. There is every reason why we should unite. The times are critical; Scriptural Christianity is becoming rarer daily; those who love the old paths must pray increasingly and more earnestly.

Twelve of our thirteen Churches have devotionally carried out by our Lord's help the week of United Prayer, Jan. 4th to 11th, and I rejoice to report West Indies, showers of blessing and a marked manifestation of the Holy Spirit's power and presence have been felt in our midst. At Grand Turk, after a public notice on Sunday afternoon, 4th inst., the Lord's people gathered from Episcopal, Wesleyan, and Baptist Churches into our chapel, which was crowded beyond its utmost capacity. The Wesleyan minister and layman and three laymen from the Episcopal Church accompanied me on the platform. Objects and aims and the world-wide letter of the Evangelical Alliance were audibly read, and sentence, addresses, and prayers offered by many, including white ladies and gentlemen among the Lord's people, and throughout the week our chapel was regularly attended by the Lord's children for special prayer. Many showed the broken spirit and received the healing grace, and we are now looking forward to the next year with prayerful anticipation.

I hereby send you a newspaper of the notice, suggesting great and spiritual results. God bless the Evangelical Alliance and our Alliance Prayer Meetings world-wide. The 150 signatures have been great aids in proving the purely unsectarian character of the Evangelical Alliance.

The other Foreign reports will, we hope, appear in our next *Quarterly*.

## HOME REPORTS.

The following are some of the Home reports:—

I am pleased to say we have had very good meetings all through the Week, and more in numbers than in previous years, but only attended by Aldershot. members of the Free Churches. N Church of England people have joined in the Week of Prayer, except those who attend the Reformed Episcopal Church, of which the Rev. Bradbery Parker is the minister, and he joined heartily with us.

Meetings were organized for all that would be in sym-

pathy. Appropriate sermons were preached by the Rev.

**Andover.** A. D. Cope on Sunday, Jan. 4th, and special meetings for prayer were held in the same place on the evenings of Monday, Wednesday, and Friday, and on Thursday night. Local arrangements prevented a meeting from being held on the night of Tuesday.

The Week of Prayer was the best we ever have had here. Two meetings were held daily, except on Saturday, when one large meeting was held

**Barking.** from 7.30 to 9 o'clock. The Free Churches all united heartily, and we expect good results.

I enclose a copy of our programme for the Week of Prayer meetings in this district. The meetings were fairly successful in point of numbers,

**New Barnet.** and I believe were felt to be interesting and helpful. Our Communion service, with which we closed the series on Sunday evening, was largely attended, and was in all ways a successful gathering.

Have just paid all accounts for Week of Prayer.

**Bristol.** Owing to unfavourable weather the attendances and collections were small, although the meetings were otherwise very satisfactory.

The Week of Universal Prayer, which for some years past has been observed by the Free Churches in the city, was this year, through the efforts of the Rev. C. E. Steinitz, placed, as far as Chichester is concerned, on a broader basis—two clergymen of the city and one from a neighbouring village taking part with the Nonconformist ministers. Meetings were held each evening in the week in the Public Hall belonging to the Y.M.C.A. They were well advertised by bills and announcements in the churches, and, though the attendance was not greater than in former years—120 persons being the largest—yet a very devout and earnest spirit was manifested, and one cannot doubt that good was done. Independently of our faith in the efficacy of prayer, the manifestation of Christian unity afforded would have its beneficial effect, and could hardly fail to make a very favourable impression in a city where for many years past no such united worship has seemed possible. The subjects for prayer suggested by the Evangelical Alliance were followed evening by evening; the minister who presided (a different one each evening) gave a brief address on the subject of the evening, and a decided spirit of prayer was manifest in the people generally. The following ministers took part:—Rev. C. E. Steinitz, Vicar of St. John's; Rev. J. Henderson, St. Pancras, Chichester; Rev. R. Baker, M.A., Rector, Fishbourne; and the Revs. March Timson (Congregational), J. A. Conibear (Bible Christian), Thomas Cross (Wesleyan), and J. Steale (Primitive Methodist). Sankey's hymns were used; and money put in the plate at the doors just about met the expenses of hiring the hall and the advertising.

We held the Week of Prayer in the Friends' School-room, and ministers of various denominations took part in them. The attendance was not

**Colchester.** large, but those present seemed earnest and attentive, and a spirit of union and brotherly love pervaded the meetings. I hope they will henceforward be an established institution.

Our Evangelical Free Churches observed the Week of Prayer by holding united meetings, and considered the topics as arranged for each meeting.

**Gelwya Bay.** The inclement weather had some effect on the attendances, which we consider, on the whole, were up to the average in numbers, and were very helpful and blessed to those who came.

I am most thankful to be able to say that our meetings have been well attended, and the **Lower Darwen.** people have been anxious and attentive. The Prayer Meetings after service in church were especially well attended.

The Week of Prayer was well observed in Dublin and throughout Ireland. Two meetings were held each day in the Christian Union Buildings,

**Dublin.** except on Saturday, when but one meeting was held. Special services were held on Sunday afternoons at 4 o'clock. An all-day meeting for prayer for World-wide Revival was held on Monday, Jan. 5th, commencing at 10 a.m., and continuing without intermission till 9 p.m. A large number of clergymen and members of all Protestant Churches took part in the service. The Rev. J. Stuart Halden, M.A., of the Church of England Home Mission, conducted a very successful ten days' mission in the Christian Union Buildings, from Jan. 24th till Feb. 4th. The meetings were well attended, and we have reason to believe much good was done. His Bible readings in the afternoon were very interesting and profitable. The Committee in charge have a number of important engagements before them. In the beginning of May Lieutenant and the Hon. Mrs. Mandeville have arranged to conduct a short mission. "Gipsy" Smith will (D.V.) hold a mission early in October, immediately after the Annual Christian Convention. Dr. Torrey and his companion, Mr. Alexander, are expected in the beginning of next year.

We issued the annual invitation to the observance of the 17th of March, St. Patrick's Day, as a day of special and united prayer for Ireland. An all-day meeting was held in Dublin, continuing from 10 a.m. till 9 p.m. The attendance was good throughout. Many prayers were offered on behalf of our country, and several stirring addresses were delivered during the day.

The circulars anent World-wide Week of United Prayer were forwarded to me. For years I had assisted the late Dr. Mitchell, Norton Parish **Dunfermline.** Church, in making the arrangements for our United Prayer Meeting, and that is the reason why the papers were sent to me. My ministerial brethren here left it to me to see to advertising, pulpit intimations, &c. We had a delightful

prayer meeting last night. Each one who led in prayer kept as closely as possible to the subjects noted in the circulars. I think we all felt it to be a most profitable meeting. We were in thorough sympathy with our fellow Christians all over the world who are gathering round the throne of grace at the beginning of the year. As the result of the collection taken on retiring, I am pleased to be able to send you the balance, after paying expenses.

We had good meetings here during the Week of Prayer—in the mornings at the "Sailors' **Ermouth.** Rest"; in the evenings at the various chapels, Salvation Army Barracks, and the Brethren's Room, one night at each. May God bless your work richly and abundantly.

The Week of Prayer meetings were held with much success, having been arranged in **Fakenham** and the surrounding villages of Scalthorpe, Shereford, Melton Constable, Rudham, Harpley, Cawston, Salthouse, Knapton, Southrepps, Paston, and Gippingham, by Miss Hammond, of Fakenham. In all these places the meetings were held daily and were well attended.

We joined your Week of Prayer in our small population (rural) of 112, on Wednesday evening prayer meeting (twelve present) at schoolroom. We **Fenny.** could not hope to join every night of the week. We took your subjects for **Drayton.** prayer in three parts, preceding prayer for each part with an appropriate hymn and two selected psalms, verse and verse, as for the last twenty years.

The weather was very wet here, and it was generally the same people attending the meetings, **Folkstone** which were fairly well attended. We had, I believe, much of the Lord's presence and blessing.

I am happy to be able to send you again a contribution from the Prayer Meetings at **Gosport.** We had very good meetings, with the heartiest co-operation of our Free Church friends. The closing meeting was held in St. Matthew's Church (the hall being occupied with "Our Navy" this year), and it was quite full—nearly 600 present; the Wesleyan minister gave an exposition, and the Congregational the address, and others prayed from the chancel steps. *Laus Deo!*

I enclose you an account of our meetings in connection with the Week of Prayer. Owing to the wet weather, &c., the attendance has not been quite so good as last year, but an earnest spirit of prayer has prevailed, and those who have attended have not failed, I think, to get a blessing. This morning's meeting was one of the best of the series. We had ten clergymen and Nonconformist ministers present. We were afraid that this year, on account of the Education Bill, we should not have been able to have gathered together, but I am pleased to report

that our fears have not been realized, and all has gone well, and the Guildford Churches (Church of England and Nonconformist) have united this week in meetings in connection with the "New Year's Week of Universal Prayer." The local arrangements were made by Bishop Ingham and Mr. W. Chennell. Each evening a meeting has been held in the Ward Street Hall. On Monday evening the Rev. W. Chinnall (Castle Street Baptist) presided, and the other ministers present were the Revs. A. R. Wood (Stoke), A. Cowe (Congregational), Bramley Hart (Wesleyan Methodist), and J. Rankine (Commercial Road Baptist). On Tuesday evening Bishop Ingham had charge of the meeting, and delivered an address on foreign missions. On Wednesday at noon a meeting was held in the Stoke Church Institute, the speaker being the Rev. Bramley Hart. Last night (Thursday) a meeting in the Ward Street Hall was addressed by Col. Sage. To-night at the Ward Street Hall the Rev. W. E. Peters (Vicar of St. Saviour's) will be in charge, and to-morrow at noon a meeting in the Stoke Church Institute will be conducted by Canon Grant."

Our meetings for prayer this year, though smaller than last year, owing to the inclemency of the weather, were yet very earnest, and were characterized **Harrogate.** by great oneness of spirit and were very refreshing. I enclose balance, after paying expenses.

I have the pleasure of forwarding a P.O. towards the funds of the Evangelical Alliance. This is the surplus of the collections taken at the prayer **Heddesdon.** meetings last week, after paying all expenses. We had six meetings from Monday to Saturday inclusive. The hall, seating about 150, was full each night and crowded on the evenings. All denominations in this town were present. The addresses were very helpful, and we cannot doubt that the earnest prayers will bring blessing, both for those who were especially the object of our petitions and also to this place. I am sure the meetings have done much good in emphasizing the fact of our union in Christ Jesus. I believe that they have been more largely attended than ever before here.

The Alliance programme was adopted by the Churches of this town last week, Baptists, Congregationalists, Friends, Primitive and **Horsham.** Wesleyan Methodists, and Salvation Army uniting. The meetings were well attended, and marked by an earnest spirit of devotion, fervency in prayer, an intense desire for the salvation of souls, and a yearning hope for a world-wide revival and extension of the kingdom of our Lord.

I am pleased to be able to give an excellent report of the meetings held at **Brimscombe** this New Year. In spite of bad weather the room was full **Inglewood.** every night, and Christians of all sorts took part. Through God's mercy we continue a most happy and united village.

The Week of Universal Prayer has been observed in this village for the first time this year. There was a good attendance each evening. The meetings were much enjoyed, and proved a blessing to the people, who hope they may be able to hold them again in future years.

The weather during the Week of Prayer has been wet, cold, and stormy, and lessened the attendance on some evenings, but all sections of the Church of God in Keswick took part as usual, and there was an earnest and hearty spirit shown in the meetings.

The Prayer Meetings were held here during last week, and though the weather was stormy many came together, and the presence of the Lord was felt in our midst.

Middleton Never had better meetings, if so good, as those of last week both in regard to numbers and spirit of prayer. Regret expressed when the Week closed. Christians heartily united.

We had very broken weather the week of the Prayer Meetings, but still, considering the weather, the attendance was good—the average, 24.7. There is also a great deal of sickness in our neighbourhood, so that I consider we had reason to be thankful, and it was a comfort to feel we were only a few of many who were drawing near to the throne of grace for the same blessings at the same time.

The Week of Prayer meetings in St. Aubyn's Hall in connection with the Week of Universal Prayer of the Evangelical Alliance, from Jan. 5th to 10th, were well attended. The prayers were general throughout those present, and the addresses given were most excellent and appropriate. A very pleasing feature of each evening meeting was the joint occupation of the platform by the various ministers of the different denominations. It was good to see petty differences of Church government sunk and a Christian unity of purpose displayed to praise God for His mercies to us in the past, to entreat Him to bless us now and hereafter, and to grant us greater trust and truer service for the future. A midday meeting was held on Thursday, in addition to the evening one. Its success in every respect points to its being continued in the future. The subjects arranged by the Evangelical Alliance were taken throughout the meetings. Freewill offerings were taken at the doors, and amounted to £5 5s. 3d.; after deducting £1 13s. 6d. for incidental necessary expenses, £3 16s. 9d. was remitted to the Evangelical Alliance in London for general expenses.

I am able to report that meetings for united prayer were held here twice a day during the first week of this month, in the morning in the

Paignton. Y.M.C.A. rooms, and in the evening in the various churches in rotation. The unsettled, rainy weather caused the attendance, in the morning more particularly, to be somewhat smaller than last year; but most of the evening meetings were well attended. The subjects for prayer issued by the Alli-

ance were adopted, and many earnest prayers in Paignton united with those of many other believers at the throne of heavenly grace. The local committee, after paying expenses, voted the surplus to the Alliance.

The Week of Prayer was taken up most heartily. A meeting was held each evening, Monday to Saturday inclusive, and while there was harmony and co-operation throughout, perhaps no better proof of it could be given than the fact that in the Wesleyan Chapel school-room the vicar presided, the curate read the Scriptures, and a Baptist minister gave the address. All meetings were thrown open for prayer. There were prayer meetings, and I rejoice in the Evangelical Alliance, which makes such gatherings possible.

The meetings this year were well sustained as far as prayer is concerned, and spiritual in character. The attendance, while fair on some days, was not large. We were not joined by the Nonconformist ministers.

If you have not received an account of the United Meetings for Prayer held in this town last week, you may like to have the enclosed. The attendance was good, but I regret to say not so large as it ought to have

been. The meetings were full of interest and power, and the addresses were most helpful. The meeting on the Wednesday evening was splendid, and we felt very thankful that this first effort to gather the young people together at a special meeting during the Week of Prayer was so successful. We sent out invitations to our local Y.M.C.A., Y.W.C.A., the different C.E. Societies of the town, and also to Bible Classes, and other young people's societies, and the result was the hall was well filled, and a bright helpful meeting was held which all enjoyed.

There have been as yet no properly organized general meetings in Shanklin for the observance of the World-wide Week of United Prayer, but through the zeal of two Christian

brethren, Colonel Vertue and General Marsh, a good number of Christians were brought together each day, in spite of the inclemency of the weather, evincing a real warmth and earnestness in their praise and prayers. The meetings were addressed each day by different speakers, four of whom were clergy of the Church of England, one a Congregational minister, and one a Methodist minister; all being brief in their remarks, and to the point, leaving the greater part of the meetings for prayers, which were readily taken up by different ladies and gentlemen.

On Sunday a sermon was preached in the old Parish Church in the morning by the curate, on 1st. lxx. 24, giving a bright outlook for the glorious victories of the faithful.

We trust these past gatherings will stimulate us to thoroughly organize general meetings in the coming years, if the Lord tarries, which we doubt not will be of great blessing to ourselves and to the many for whom we pray.

We had our meetings here day by day, but the numbers were not so large as I had anticipated; this, no doubt, was partly, at least, to be accounted for by the stormy weather and an outbreak of influenza. There was a good spirit in the meetings, and we expect the outcome will be manifest soon. To us who were privileged to go they were very helpful.

The meetings, held in rotation in the Baptist, Wesleyan, Primitive Methodist, and Congregational schoolrooms, presided over by earnest laymen of the several Churches, and addressed by a minister or layman (in each case usually of some other church than that on whose premises the meeting was being held), were well attended, and of an earnest and healthy spiritual tone, and have left an abiding fragrance in all the Churches. On the second Sunday there was a general interchange of pulpits, concluding with a united Communion service in the Wesleyan mission room, presided over by the Rev. M. James Elliott (Wesleyan), and addressed by the Rev. W. H. Dash (Congregational), which was a season of refreshing to all. The Rev. T. Brain (Baptist) also took part, and a Deacon from each of the four Churches assisted in the distribution of the emblems of the Saviour's dying love.

I am glad to say that, although the weather was not very favourable, and several advertised helpers were obliged to be absent through illness, we had a cheering attendance and hopeful spirit.

**Winchester.** Glad to say that the United Prayer Meetings here were well attended, and an earnest spirit of prayer was manifested.

The weather was, for the greater part of the week, against good attendances. Still, they were encouraging, and a hearty spirit pervaded them all.

**Witney.** The prayers were fervent and kept intelligently to the subjects for the various evenings. The last (Friday) meeting was well attended, and was marked by life and energy. The testimony meeting on Sunday evening, I understand, was well attended, and was a time of refreshing. The Sunday morning exchange emphasized the spirit of unity: Wesleyan chapel, Primitive minister; Primitive chapel, Congregational minister; Congregational chapel, senior Wesleyan minister. These yearly meetings for united prayer that bring Christians together into the presence of God as brethren cannot do other than good.

**Woodville.** The Week of Prayer here—followed by pulpit exchange and united Communion—passed off very happily and helpfully.

For a very long period, probably reaching back far beyond the recollection of the oldest inhabitant, the first

week in each year has been known and observed by the Free Churches in this town as the "Week of Prayer."

Not that the other weeks of the several years have been altogether prayerless, far from it, but

that, in common with many other Christians throughout the world, special meetings have then been held for prayer and supplication with thanksgiving, on the lines suggested by the Evangelical Alliance. We are able to report most favourably, and even enthusiastically, of the series of meetings just concluded. The weather, on the whole, was cheerless and unfavourable; but, notwithstanding, the persons who attended evening after evening were numerous, and the Holy Spirit's presence was unmistakably realized. Throughout the week many felt it good to meet together at the throne of grace, and the Communion service was indeed a season of refreshing.

Meetings were also held at, and satisfactory reports have been received from, a number of other places:—Aberystwyth, Ashbourne, Ashford, Aylesbury, Barnet, Chatham, Croydon, Dartford, Donnington, Dover, Hinckley, Holyhead, Llandudno, Maidstone, Ramsgate, Richmond, Torquay, Wantage, Wincanton, Winchester, Worcester, and many others.

The Central meetings were held in the Exeter Hall daily at 1 p.m., and an excellent spirit was manifested. Addresses were delivered here principally by members of the London Council. Meetings were also held twice daily at Mildmay; also at the Y.M.C.A. in Aldersgate Street; at St. Paul's, Onslow Square; and at the Metropolitan Tabernacle, and other meetings in almost every suburb of London. At one time it was the object of the Council to centralize the meetings, but latterly the opposite plan has been followed. The plan now is to have a large number of meetings in a great many places, and by this means a larger aggregate number of individuals is reached, though the attendances at the Central meetings are smaller.

## CHRISTIAN COMMUNITY.

President, Sir George Williams. Founded by the Huguenots, 1685. For Gospel Preaching in Workhouses, Lodging-houses, Casual Wards, Mission Halls, and Open-Air. Night Shelter. Free Meals for the Homeless. Employment found for Widows and Husbandless Women. Holiday Home for Gutter Children. Help, much needed, will be thankfully received by the Secretary,

Mr. JAMES ATKINSON,

61, Rectory Road, Stoke Newington, London, N.

## LOVE TO THE BRETHREN.

"Walk in love, as Christ also hath loved us."—EPH. v. 2.

**J**ESUS," says a writer, "came from heaven on the wings of love." It was the element in which He moved and walked. He sought to baptize the world afresh with it. When we find Him teaching us by love to vanquish an *enemy*, we need not wonder at the tenderness of His appeals to the *brethren* to "love one another." Like a fond father impressing his children, how the Divine Teacher lingers over the lesson, "This is *My* commandment!"

If selfishness had guided His actions, we might have expected Him to demand all His people's love for Himself. But He claims no such monopoly. He not only encourages mutual affection, but He makes it the badge of discipleship! He gives them at once its measure and motive. "Love one another, *as* I have loved you!" What a love was that!—it reached to the lowliest, and humblest,—"*Inasmuch as ye did it to the least of these, ye did it unto Me.*"

Ah! if such was the Elder Brother's love to his younger brethren, what should the love of these younger brothers be for one another! How humbling that there should be so much that is sadly and strangely unlike the spirit which our blessed Master sought to inculcate alike by precept and example! Individual Christians, why these bitter estrangements, these censorious words, these harsh judgments, this want of kind consideration of the feelings and failings of those who may differ from you? Why are your friendships so often like the summer brook, soon dried? You hope, ere long, to meet in glory. Doubtless, when you enter on that "sabbath of love," many a greeting will be this, "Alas! my brother, that on earth I did not love thee more!"

Do you see the image of God in a professing believer? It is your duty to love Him for the sake of that image. No church, no outward livery, no denominational creed, should prevent your owning and claiming Him as a fellow-pilgrim and fellow-heir. It has been said of a portrait, however poor the painting, however unfinished the style, however faulty the touches, however coarse and unseemly the frame, yet if the *likeness* be faithful, we overlook many subordinate defects. So it is with the Christian: however plain the exterior, however rough the setting, or even manifold the blemishes still found cleaving to a partially sanctified nature, yet if the Redeemer's *likeness* be feebly and faintly traced there, we should love the copy for the sake of the Divine Original. There may be other bonds of association and intercourse linking spirit with spirit—family ties, mental congenialities, intellectual tastes, philanthropic pursuits; but that which ought to take the precedence of all is the love of God's image in the brethren. What will heaven be but this love perfected—loving Christ, and beloved by those who love Him?

Reader! seek to love *Him* more, and you will love His people more. John had more love than the other disciples. Why? He drank deepest of the love within that bosom on which he delighted to lean. "Walk," then, "in love!" Let it be the very foot-road you tread; let your way to heaven be paved with it. Soon shall we come o look within the portal. Then shall every jarring and dissonant note be merged into the sublime harmonies of "the new heavens and the new earth," and we shall all "see eye to eye!"

—From "The Mind of Jesus" (Nisbet).

# The Kensit Crusade

And Wickliffe Preachers for Preaching the Gospel and Opposing Priestcraft.

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## A Pressing Question.

✱ Shall we allow the Forces of Ritualism, Romanism, and Jesuitism to undo the Work of the Reformation and take our Country back to Priestly Bondage?

### .. THE QUESTION ANSWERED ..

Shall we allow the Reformation to be Undone?

DEAR PROTESTANT FRIENDS,

This question demands our immediate and serious attention. We are by this time fully aware that there is a gigantic Romish and Jesuitical conspiracy being carried out in our Country and in our Church. *The state of a great number of our Parishes is more than alarming.*

**Because**—THE MASS, with its blasphemous fables, and mock sacrifice for sins, at once expels the preaching of our Saviour's Finished Work, and cuts at the very root of any Gospel Ministry. Yet the Mass is performed in thousands of our Churches.

**Because**—THE CONFESSIONAL, with its soul-destroying and mind-corrupting influences, blocks the poor sinner from an open road to the Throne of Grace, and brings the soul once again under priestcraft and tyranny. Yet the Confessional is set up all over the land.

**Because**—THE CHILDREN are being inculcated with these Romish and Anti-Scriptural doctrines.

**Because**—THE THINKING MEN and sensible women are being driven from their Parish Churches, and souls are perishing in ignorance and darkness.

To counteract these priestly designs, we have for the past six years exerted all our influence, and we claim that at least, by God's Grace, our efforts have played an important part in the Protestant Revival which has set in.

Our bands of Wickliffe Preachers are traversing the country through Counties, Cities, Towns, and Villages, and with the "Sword of the Spirit" are fighting against priestcraft, and faithfully preaching the truths of the Gospel.

One can scarcely imagine the expense of this important work. It is most imperative that we should now go forward with unabated energy, but we cannot do so without

#### LARGELY INCREASED FUNDS.

*The Wickliffe Preachers have already made over 30 tours in the North, South, East, and West, and have held 734 Missions, by this means addressing more than a million of people and distributing hundreds of thousands of pamphlets.*

The expenses in connection with these Meetings and Missions for one year alone include:—Accounts for Halls, which amount to £815 14s. 1d.; Accounts for Printing, £275 5s. 6d.; Bill-posting and Advertising, to £240 11s. 4d.; not to mention Salaries, Hotel and Travelling Expenses, and the distribution of Literature.

Our Staff consists of Sixteen Workers. How can they be provided for? Six friends have generously offered to give £100 each for one year's expenses of a Wickliffe Preacher. Will ten others do the same? Let every friend write for a collecting box and contribute to it one penny per day.

Our Need is great and pressing.

Small items as well as Large gratefully received.

Reports of our work appear monthly in "The Churchman's Magazine" and "The Beacon Fire." Annual Subscription, 3s. post free.

We earnestly ask all who value an open Bible and civil and religious liberty to respond to this appeal. Contributions, either large or small, will be thankfully received and acknowledged.

Yours for His Truth,

J. A. KENSIT, *Organiser.*

18, PATERNOSTER ROW, LONDON, E.C.

All amounts acknowledged in "The Churchman's Magazine," Monthly, 1d.